

THE
MOTHERS
LEGACIE,
to her unborne
CHILDE.

BY
ELIZABETH JOCELIN.



LONDON,
Printed by F. K. for Robert
Allot, and are to be sold
in Pauls Church-yard,
at the Signe of the
Blacke Beare.
1635.

THE
MONKS.
THE MAGICIAN
to his audience
CHILDREN.

BY
CHARLES LUCAS.

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1832.

STEWARTS
THE APPROBATION.

HISTORIE OF THE VICTORY
The Approbation.
GAINED LIBERATION IN
THE FIELD OF HONOUR.

 Our lawes disable
those that are
under **Cover-
bonds**, from disposing by
Will and Testament any
temporall estate. But
no law prohibiteth any
professor of morall and
spirituall riches, to im-
part them unto others,
either in life by com-
municating, or in death
by bequeathing. The
reason is, for that cor-

The Approbation.

ruptible riches, even to those who have capacity of alienating them, being only a civil property, but no morall and vertuous influence for the well dispensing, or bestowing them; whereas virtue & grace have power beyond all impeachment of sexe or other debility, to enable and instruct the possessor, to employ the same unquestionably for the inward enriching of others. *et tu modi illaq*
-*This truely-rich bequeather, taking that care for the providing an everlasting portfo*
-*qui . A her*

The Approbation.

her hoped issue, which too many parents bend wholly upon earthly inheritance, by her death already hath given unto her Testament that life and strength whereof the Scripture speaketh,
A Testament is of force after death: Now remained the other validity and privilege of a Testament, that it bee enacted in perpetuall and inviolable Record. Which in this was necessary, not so much for the securitie of the chiefe and immediate Legatary, as for the benefit of all those, who, by the com-

The Approbation.

mon kindred of Christi-anitic may claime their portion in this Legacie, left *in pios usus?* where-out, whosoever taketh, yet leaveth no whit the lesse for others in re-mander.

Wherfore upon the very first view, I wil-lingly not only subsci-bed my *Approbation* for the registering this *Will*, a-mong the most publike Monuments (the rather worthy, because procee-ding from the weaker sex) but also, as bound to doe right unto knowne vertue, undertooke the care of the publication there-

The Approbation.

thereof, myself having heretofore bin no stran-
ger to the Testators education and eminent
vertues. Wherof, I here beheld reflection cleere
enough, though perhaps not so particularly evi-
dent to those that take knowledge of them on-
ly by this Abstract.

In her zealous affecti-
on to the holy Ministry;
thereto dedicating, (if
by sex capable) her yet
scarce budding first-
fruities, I saw the linea-
ments of her owne pa-
rentage.: She being the
only offspring derived
from a reverend Grand-
father,

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father, Doctor Chader-ton, sometime Master of Queenes Colledge in Cambridge, and publike Professor of Divinitie in that University, afterward Lord Bishop, first of Chester, and thence of Lincolne: by land ounder whom she was from her tender yeeres carefully nurtured, as in those accomplishments of knowledge in Languages, His-
torie, and some Arts, so principally in studies of piety. And thus having
from a thilde knowne the
holy Scriptures, which
made her wiser and more
venerable through faith in

A Christ,

The Approbation.

*Christ, how well shee
continued in those things
which she had learned, ap-
peareth as otherwise to
those that knew her, so
here to all, by the fre-
quent and pertinent ap-
plication of them in
these instructions.*

In her prosecution of
the duty of obedience
unto Parents, I view the
deepe impression, long
since, when shee was not
above sixe yeeres old,
made in her minde by
the last words of her
owne Mother charging
her upon her blessing, to
shew all obedience and
reverence to her Father

(Sir)

The Approbation.

(Sir Richard Brooke) and
to her reverend Grand-
father.

In the whole course
of her pen, I observe her
piety and humility: these
her lines scarce shewing
one sparke of the ele-
mentary fire of her se-
cular learning: this her
Candle being rather
lighted from the lampe
of the Sanctuary.

In her commission of
the office of an *Overseer*
to her husband, what
eyes cannot behold the
flames of her true and
unspotted love toward
her dearest, who enjoy-
ed her about the space
of

The Approbation.

of six yeeres and a halfe,
being all that while both
an impartiall witnesse of
her vertues, & an happy
partner of those bles-
sings both transitorie
and spirituall wherwith
shee was endowed.

Befide the domestike
cares pertaining to a
wife, the former part of
those yeeres were im-
ployed by her in the stu-
dies of morality and hi-
story, the better by the
helpe of forreigntie lan-
guages, not without a
taste and faculty in Poe-
trie: Wherin some essay
she hath left, ingenious,
but chaste and modest
alt *modest* *like*

The Approbation.

like the Authour. Of all which knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her eminencies deserving our memorie, was her owne most ready memory, enabling her upon the first rehearsall to repeate above forty lines in English or Latine: a gift the more happy by her imployment of it in carrying away an entire sermon, so that she could (almost following the steps of the words, or phrase) write it down in her chamber. The

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The latter yeeres of
her life shee addicted to
no other studies than
Divinitie, whereof some
imperfect notes remain,
but principally this smal
Treatise, found in her
Deske unfinished, by
reason either of some
troubles befalling her
above a moneth before
her end, or of preventi-
on, by misreckoning the
time of her going with
this her first (now also
last) Child; which Tre-
atise, intended for her
child, she so leaving, rec-
ommended the same to
her husband by her let-
ter to him, written and
sub-

The Approbation.

subscribed by her owne hand, as hereafter followeth.

The many blessings shee enjoyed, were not without some seasoning of afflictions, which, by the good use shee made of them, bred in her a constant temper of patience and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a prophetical sense of her dissolution; even then when shee had not finished the ayre of her age,

The Approbation.

age, nor was oppressed by any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felte her selfe quicke with childe (as then travelling with death it selfe) she secretly tooke order for the buying a new winding sheet: thus preparing and consecrating her selfe to him, who rested in a new Sepulcher wherein was never man yet layed. And about that time undauntedly looking death in the face, privately in her Closet be-

The Approbation.

betweene God and her,
shee wrote these pious
Meditations: whereof
herselue strangely spea-
keth to her own bowels
in this manner, It may
seeme strange to thee to re-
ceive these lines from a
Mother, that dyed when
thou wert borne! October
12. 1622. in Cambridge-
shire shee was made a
mother of a daughter,
whom shortly after be-
ing baptized & brought
unto her, she blessed, and
gave God thankes that
herselue had lived to see
a Christian: and then
instantly called for her
winding-sheet to bee
brought

The Approbation.

brought forth and laid upon her. So having patiently borne for some nine dayes a violent fever, and giving a comfortable testimony of her godly resolution, shee ended her prayers, speech, & life together, rendring her soule into the hand of her Redeemer, and leaving behind her unto the world a sweet perfume of good name, and to her onely childe(besides a competent inheritance) this Manuell, being a deputed Mother for instruction, and for solace a twinne-like sister, issuing from

The Approbation.

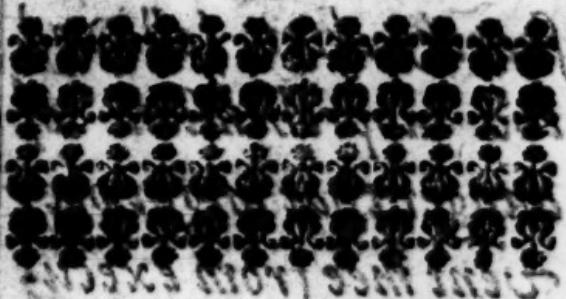
from the same Parent,
and seeing the light a-
bout the same time.

Which composure, be-
cause it commeth forth
imperfect from the pen,
doth the more expect
to be supplied and made
up by practice and exe-
cution.

Sic approbavit

Tho. Goad.

him with credite



TO MY TRULY-
loving, and most deare-
ly loved Husband,

Madell Jacelin.

shillings two pence
MINE owne
deare Love,
I no sooner
cōceived an
hope that I should bee
made a Mother by
thee, but with it entred
the consideration of a

mo-

The Letter

mothers dutie, and
shortly after followed
the apprehension of
danger that might pre-
vent mee from execu-
ting that care I so ex-
ceedingly desired, I
meane in religious
training our Childe.
And in truth, death
appearing in this shape,
was doubly terrible
unto me: First, in re-
spect of the painful-
nesse of that kinde of
death; and next, of the
losse my little one should
have

to her Husband.

hav[en]t wanting me.

But I thanke God,
these feares were cured
with the remembrance
that all things worke
together for the best to
those that love God,
and a certaine affu-
rance, that he will give
me patience according
to my paine.

Yet still I thought
there was some good
office I might do for my
Child, more than onely
to bring it forth (thogh
it should please God to
take

take me) when I considered our frailty, our apt inclination to sin, the Devils subtillty, and the worlds deceitfullnesse; against these, how much desired I to admonishe it? But still it came into my minde, that death might deprive mee of time, if I should neglect the present. I knew not what to doe: I thought of writing, but then mine owne weaknesse appeared so manifestly, that

to her Husband.

I was ashamed, and durst not undertake it. But when I could finde no other meanes to expresse my Motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Childe, and though I were but a Woman, yet to a Childs judgement, what I understand, might serve for a foundation to a better learning.

Againe, I considered it was to my owne, and in private sort, and my love

to my owne might excuse
my errours.

And lastly, but chiefly,
I comforted myselfe, that
my intent was good, and
that I was well assured
God is the prosperer of
good purposes.

Thus resolved, I writ
this ensuing Letter to our
little one, to whom I could
not finde a fitter hand to
convey it than thine own,
which maist with autho-
rity see the performance
of this my little Legacy,
of which my Childe is Ex-
ecutor.

And

to her Husband.

And (deare Love) as thou must be the overseer, for Gods sake, when it shall faile in dutie to God, or to the world, let not thy indulgence wink at such folly, but severely correct it: and that thy trouble may be little when it comes to yeares, take the more care when it is young. First, in providing it a nurse: O make choyse not so much for her complexion, as for her milde and honest disposition: Likewise if the

B2 childe

The Letter

childe be to remayne long
abroad after waining,
as neere as may be, chuse
a house where it may not
learn to sware, or speake
scurrilous words.

I know I may bee
thought too scrupulous
in this : but I am sure
thou shalt find it a hard
matter to break a childe
of that it learns so yong.
It will be a great while,
ere it will bee thought
olde enough to be beaten
for evill words, and by
that time it will be so

per-

to her Husband.

perfect in imperfections,
that blowes will not
mend it. And when
some charitable body re-
proves or corrects it for
these faults, let no body
pity it with the losse
of the Mother.

Next, good sweet
Heart, keepe it not from
Schoole, but let it learne
betimes: if it be a sonne,
I doubt not but thou
wilt dedicate it to the
Lord as his Minister,
if it will please his mer-
cy to give him grace

B 3 and

The Letter

and capacicie for that
great worke. If it be a
daughter, I hope my mo-
ther Brooke (if thou
desirest her) will take it
among hers, & let them
all learne one lesson.

I desire her bringing up
may be learning the Bi-
ble, as my sisters do, good
houswifery, writing, &
good workes: other lear-
ning a woman needs not:
though I admire it in
those whom God hath
blest with discretion, yet
I desired not much in

my

to her Husband.

my owne, having seene
that sometimes women
have greater portions of
learning than wisedome,
which is of no better use
to them than a maine
saile to a fly-boat, which
runnes it under water.
But where learning and
wisedome meet in a per-
suious disposed Woman,
shee is the fittest closet
for all goadnesse. Shee
is like a well-balanced
ship, that may beare all
her saile. Shee is in-
deed: I should but shame

The Letter

my selfe, if I should goe
about to praise her more.

But my deare, though
shee have all this in her,
shee will hardly make a
poore mans wife: Yet I
leave it to thy will. If
thou desirest a learned
daughter, I pray God
give her a wise and re-
ligious heart, that shee
may use it to his glory,
thy comfort, and her
owne salvation.

But howsoever thou
disposest of her educati-
on, I pray thee labour

by

to her Husband.

by all means to teach her true humilitie: though I much desire it may be as bumble, if it be a sonne as a daughter; yet in a daughter I more feare that vice; Pride being now rather accounted a vertue in our sex worthy prayse, than a vice fit for reproofe.

Many Parents reade lectures of it to their children how necessary it is, and they haue principles that must not be disputed against. As first, look

The Letter

how much you esteeme
your selfe, others will e-
steem of you. Again, what
you give to others, you
derogate from your self.
And many more of these
kindes. I haue heard
men accounted wise that
haue maintained this
kinde of pride under the
name of generous know-
ing or understanding
themselves. But I am
sure that he that true-
ly knowes himselfe shall
know so much evill by
himselfe, that bee shall
haue

to her Husband.

baua small reason to
thinke himselfe better
than another man.

Dearest, I am so fear-
full to bring thee a proud
high minded child, that,
though I know thy care
will need no spur, yet I
cannot but desire thee to
double thy watchfulness
over this time, it is
such a craftie insinua-
ting Devil, a willen-
ter little children in the
likenesse of wit, with
which their parents are
delighted, and that is

sweet

The Letter

sweet nourishment to it.
I pray theo, deare heart,
delight not to haue a bold
childe: modesty and hu-
militie are the sweetest
ground-workes of all
virtue. Let not thy
servants give it any o-
ther title than the Chri-
stian name, till it haue
discretion to understand
how to respect others.

And I pray thee be
not profuse in the ex-
pence of clothes upon it.
SMe thinks it is a
rude delight in Pa-

rents

to her Husband.

rentes to bestow that cost
upon one childe, which
would serue two or
three. If they haue not
Children enow of their
owne to employ so much
cost upon, Pauper u-
bique jacet.

Thus, Deare, thou seest
my beleife, if thou canst
teach thy little one hu-
militie, it must needs
make thee a glad Fa-
ther.

But I know thou won-
derest by this time what
the cause shoule be that

There
wants
not
poore
at e-
very
doore.

The Letter

we two continually unclapping our hearts one to another, I should reserve this to writing. When thou thinkest thus, Deare, remember how grievous it was to thee but to heare me say, I may die, and thou wilt confesse this would haue beeene an unpleasant Discourse to thee, and thou knowest I never durst displease thee willingly, so much I love thee. All I now desire is, that the unexpected

to her Husband.

pectednesse of it make it
not more grievous unto
thee. But I know thou
art a Christian, and
therefore will not doubt
of thy patience.

And though I thus
write to thee, as heart-
ily desiring to be reli-
giously prepared to die,
yet my Deare, I de-
spaire not of life, nay,
I hope, and daily pray
for it, if so God will be
pleased.

Nor shall I thinke this
labour lost, though I doe
live:

The Letter

live: for I will make it
my owne looking-glasse,
wherein to see when I
am too secure, when too
remisse, and in my
childeſ fault thorough
this glasse to diſcern
mine owne errors. And
I hope God will ſo give
me his grace, that I ſhall
more ſkilfully act than
apprehend a Mothers
dutie.

My Deare, thou know-
est me ſo well, I ſhall not
need to tell thee I have
written honest thoughts

to her Husband.

in a disordered fashion,
not observing method.
For thou knowest how
short I am of learning
and naturall endow-
ments, to take such a
course in writing. Or if
that strong affection of
thine have hid my weak-
nesse from thy sight, I
now profess seriously
my owne ignorance:
and though I did not,
this following Treatise
would betray it: But I
send it onely to the eyes
of a most loving Hus-
band,

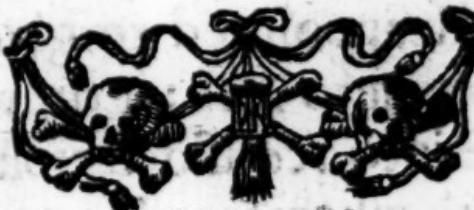
The Letter to her Husband.

band, and of a childe
exceedingly beloved, to
whom I hope it will not
be altogether unprofita-
ble.

Thus humbly desiring
God to give thee all
comfort in this life, and
happiness in the life to
comes, I leave thee and
thine to his most graci-
ous protection.

Thine inviolable,

Eliza. Facelin.



THE
MOTHERS
LEGACIE
to her unborne
CHILDE.



Aving long,
often and
earnestly
desired of
God, that
I might be a Mother to
one of his children, and
the time now drawing
on,

on, which I hope hee
hath appointed to give
thee unto mee : it drew
me into a consideration,
both wherefore I so ear-
nestly desired thee, and
(having found that the
true cause was, to make
thee happy) how I
might compasse this
happinesse for thee.

I knew it consisted
not in honour, wealth,
strength of body, or
friends(though all these
are great blessings) ther-
fore it had been a weake
request to desire thee
onely for an heire to
my fortune. No, I ne-
ver aimed at so poore an
inhe-

inheritance for thee, as
the whole world : Nei-
ther would I have beg-
ged of God so much
paine, as I know I must
endure , to have onely
possest thee with earth-
ly riches, of which to
day thou maist bee a
great man, to morrow
a poore begger. Nor
did an hope to dandle
thy infancy move me to
desire thee. For I know
all the delight a Parent
can take in a childe, is
honey mingled with
gall.

But the true reason that
I have so often kneeled
to God for thee, is, that
thou

thou mightest be an inheritor of the Kingdome of Heaven. To which end I humbly beseech Almighty God thou maist bend all thy actions, and (if it be his blessed will) giye thee so plentiful a measure of his grace, that thou mayest serve him as his Minister, if he make thee a man.

It is true that this age holds it a most contemp-table office, fit onely for poore mens children, younger brothers, and such as have no other meanes to live. But for Gods sake be not discou-raged

raged with these vaine speeches ; but fortifie your selfe with remembraunce of how great worth the winning of one soule is in GODS fight, & you shall quickly find how great a place it is to be a Priest unto the living God. If it will please him to moove your heart with his holy Spirit, it will glow and burne with zeale to doe him service. *The Lord open thy lips, that thy mouth may shew forth his prayse.*

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers :

sters : but I may plainly say, that of all men they by their calling are the most truely happy ; they are familiar with God, they labour in his Vine-yard, & they are so beloved of him, that he gives them abundance of knowledg. Oh be one of them, let not the scorne of evill men hinder thee. Look how God hath provided for thee sufficient means : thou needest not hinder thy study to look out for living , as the *Israelites* hindred their worke to look for straw : If thou beeſt not content with this, thou wilt not

not be with more? God deliver thee from covetousnesse.

I desire thee, that though thou takest a spirituall Calling, thou wilt not seeke after the livings of the Church, nor promotions, though I honour them, as I have great cause, but I would have thee so truely an humble and zealous Minister, that thy onely end should be to doe God service, without desire of any thing to thy selfe, save the Kingdome of Heaven. Yet as I would not have thee seeke these things, so I

C would

would have thee as carefull not to neglect Gods blessings, but with all thankfulnesse to receive what he bestowes, and to be a carefull Steward, distributing it to those that have need.

I could not chuse but manifest this desire in writing, lest it should please God to deprive me of time to speake.

And if thou beest a Daughter, thou maist perhaps thinke I have lost my labour: but read on, and thou shalt see my love and care of thee, and thy salvation is as great; as if thou were

wert a Sonne, and my
feare greater.

It may peradventure
when thou commest to
some discretion, appeare
strange to thee to re-
ceive these lines from a
Mother that died when
thou wert borne ; but
when thou seest men
purchase land, and store
up treasure for their un-
borne babes , wonder
not at mee that I am
carefull for thy salvati-
on, being such an eter-
nall portion : and not
knowing whether I shall
live to instruct thee
when thou art borne,
let me not be blamed,

C 2 though

though I write to thee before. Who would not condemn me, if I should be carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule: to both these cares I will endevour my selfe so long as I live.

Againe, I may perhaps be wondred at for writing in this kinde, considering there are so many excellent bookeſ, whose least note is worth all my meditations. I confesse it, and thus excuse my ſelfe: I write not to the world, but to mine owne childe, who,

it may be, will more profit by a few weake instructions comming from a dead Mother (who cannot every day praise or reprove it as it deserves) than by farre better from much more learned. These things considered, neither the true knowledge of mine owne weaknesse, nor the feare this may come to the worlds eye, & bring scorne upon my grave, can stay my hand from expressing how much I covet thy salvation.

Therefore, deare child, reade here my love, and if God take mee from

C 3 thee,

thee, be obedient to these instructions, as thou oughtest to be unto me, I have learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I give thee, I learned of Salomon, Eccles. 12.1. Remember thy Creator in the dayes of thy youth. It is an excellent beginning, and a fit lesson for a child. Looke with what the Vessel is first seasoned, it retaines the taste: and if thou beginnest to remember to serve God when thou

art

art young, before the world, the flesh, and the devill take hold on thee, God will love thee, and send his holy Spirit to take possession of thee, who shall resist those enemies, and not suffer them to hurt thee.

To move thy heart to remember thy Creator betimes, meditate upon the benefits thou continually receivest : First, how he hath created thee when thou wert nothing, redeemed thee being worse thā nougħt, and now of meere grace he hath given thee his holy Spirit, sanctifying

C4 thee

thee to an eternall Kingdome. Thou canst not possibly understand how great these mercies are, but straight thy soule must cry, What shall I doe for so gracious a God ? All the powers of my soule and body will I give to his service, my first thoughts will I dedicate to him, like Abels sacrifice, I will present to him the first fruits of my youth : In the strength of my age I will fall downe before him : and if I live to old age, that weaknesse will not let my knees bow, nor my hands be lifted

up,

up, yet shall my heart meditate on his goodness night and day, and my tongue shall be alwaies telling of his marvellous workes.

When thou hast thus remembred the infinite mercies of God, it behoves thee to settle thy selfe to a constant service of him, to order thy thoughts, words, and actions to his glory, and to covenant with thy selfe that thou wilt not breake thy promises to God. That thou maist the more easily perform these duties, make, I pray thee, these following

C 5 rules

rules for ordering thy life, and God will blesse thee and all thy good endevours.

(2) At thy first waking in the morning be carefull of thy selfe, that thou harbor in thy braine no vaine or unprofitable, but of all, no ungodly fancie to hinder thy morning Sacrifice, but straight frame thy selfe to meditate on the mercies of God, the maliciousnes of the Devill, and thine owne weakenesse.

Thine own weakenesse is apparent to thee : for even

even but now thine eyes
were closed, thou couldst
not see to defend thy
selfe, thy strength was
gone, so that thou wert
not able to resist the
weakest creature, a Gnat
or a Flea might glut
themselves with thy
bloud.

The Devils malice is
as easilly perceived : for
even now he lyes lur-
king ready to catch eve-
ry good motion from
thy heart, suggesting
things more delightfull
to thy fancy, and perswa-
ding thee to deferre thy
service of God, though
but for a little while.

But

But be warned and ar-
med against his tentati-
ons; for be assured if thy
heart yeeld to neglect
praying to God but one
halfe houre, when that
time comes thou shalt
find thy selfe farre more
unapt, & thy heart more
dull to pray than before:
wheras if thou disposest
thy selfe to pray, though
thou beest heavy & un-
chearefull in it, yet God,
who searches the heart,
and sees thy desire to
pray, though thou canst
not, will enlighten thee
and prepare thy heart a-
gainst the next time, that
thou shalt find comfort.

There-

Therfore, take heed the Devill deceive you not, for you see his malice is not small that seekes to coozen you of all hap-piness present and to come : For be assured you can take no true joy in earthly pleasures, no longer than you seeke after heavenly.

Having thus discerned the infinite malice of the Devill, and your owne exceeding weakenesse, how do you thinke you were preserved from his snares while you slept? or doe you thinke he only besets you when you are awake ? No, be not

not deceived, he is not so faire an enemy : his hate is such to you, that if he could, he would teare your body, and drag your soule to hell while you slept. Alas, all this hee might have done, your strength was small to resist him. Now you must needs confess who it is that is onely able to preserve you, that it is God, and that it is his mercy, not your desert, that you are preserved : and gather to your selfe a strong resolution, with all your force to serve him all the day, and to resist all the ten-

ta-

tations of the Devil.

Then being thorowly awake (for sure G O D likes not sleeping prayer) begin to give G O D thankes, and to desire the continuance of his mercy towards thee, in these words, till thou canst finde such as may better expresse thine owne soule.

“O eternall God, gracious from the beginning, and mercifull to the latter ending of the world, I give thee humble thankes, that according to thine abundant goodnesse, thou hast graciously

“de-

“ defeded me this night
“ from all dangers that
“ might have happened
“ unto mee. I beseech
“ thee continue this thy
“ favourable goodnesse
“ toward mee, and so
“ grant mee thy grace,
“ that in all my thoughts
“ words, and actions, I
“ may seeke thy glory,
“ and evermore so live
“ in thy feare, that I may
“ die in thy favour, for
“ thy Sonne my onely
“ Saviours sake, Amen.

Having thus invited
God into your soule,
take heede you offend
not

not against so great and glorious a guest: Thinke if thou seest a superiour entertained with such observance of the Master, such diligence in the servants, such a generall care that all things may give a testimony of his welcome, O thinke, sinfull Soule, what care oughtest thou to have when the living G O D vouchsafes to dwell in thee: Oh watch, Oh be wary. Do not (my deare Childe) Oh, doe not wilfully offend him, for hardly are presumptuous sinnes forgiven: but if out of weaknesse thou offend

offend against him, run straight before he can be gone, for he is mercifull, and will stay a while after thou hast sinned, to expect thy repentance: but if thou doest not make hast, then the Devill, who will not delay to seeke thy destruction, he wil accuse thee, mocking thy impietie, and God will leave thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore run quickly, esteeme no sin small, but what member soever caused thee to offend him,

him, bring it before him,
& let it assist thee chiefly
in thy repentance. If
thine eyes teach thee
wantonnesse, covetous-
nes, or the like, let them
powre forth teares to
purchase thee a pardon.
If thy tongue have of-
fended toward God or
thy neighbour, bring it
with shame and sorrow
to confesse in private,
what it was not ashamed
to glory of in publike.
Learne to be ashamed to
commit sinne, but being
committed, hope not to
hide it from God by any
other meanes, than by
hearty repentance: so in-
deed

dced thou maist winne
his mercy to cover thy
transgressions, and in his
Sonnes Passion hee will
bury thine offences, so
as hee will hide them
from himselfe: but then
thou must delay no time,
goe quickly, get thee a-
lone, weare thy knees,
wring thy hands, beate
thy brest, know as little
measure in thy sorrow,
as thou didst in thy sin.
The Lord will not de-
spise a contrite heart,
and though he let thee
kneele long, he will have
mercy at the last. Learne
of Jacob to wrastle with
God, and to cry with a
fervent

fervent spirit, I will not let thee goe unlesse thou blesse me. Our Saviour saith, The Kingdome of Heaven suffereth violence, and the violent take it by force.

(4)

Thus you see, it must be an eager, not a slothfull course, that must bring you to Heaven. Take heed therfore that you avoyd all the kinds of this sinne. Whatsoever you goe about, doe it with chearefulnessse. Be ashamed of idlenesse as thou art a man, but tremble at it, as thou art a Chri-

a Christian. For be fure
the Devill never is so
happy in his tentations,
as when he employes
them on a slothfull man,
who cannōt endure to
take so much paines as
to resist him.

Salomon promises no
other patrimony to a
sluggard but povertie.
God hates the slothfull.
Witnessse the five foolish
Virgins, and the unpro-
fitable servant, *Math.25.*
The one Christ would
not know, the other is
brāded with two shame-
full markes, *evill* and
slothfull, and his talent
taken from him. What
more

more wretched estate
can there be in the
world: first, to be hated
of God, as an idle drone,
not fit for his service: then,
through extreame
povertie to be contem-
ned of all the world:
Oh then at no hand
yeeld thy youth to sloth,
but so soone as thou hast
made thy prayer to *God*,
prepare to rise, and ri-
sing use this Prayer.

“ In thy Name, Oh
“ blessed Saviour, I a-
“ rise, who with the Fa-
“ ther, and the holy Spi-
“ rit, createst me, and
“ with thine owne most
“ precious bloud hast
“ re-

The Mothers Legacie.

“redeemed mee. I be-
“seech thee this day to
“governe, keepe, and
“blesse me : leade mee
“forth in every good
“way, therein dire&
“and confirme me, and
“after this fraile and
“miserable life, bring
“me to that blessed life,
“which hath no end,
“for thy great merit
“and mercies sake, A-
“men.

(5)

Thou art no sooner
broke out of the armes
of sloth, but pride steps
in diligently, waiting to
furnish thee with any
vaine toy in thy attire.

. And

And though I beleeve
there are divers sorts of
pride more pestilent to
the soule than this of
apparell, yet this is e-
nough dangerous, and, I
am sure, betrayes a mans
folly more than any o-
ther. Is it not a mon-
strous thing, to see a
man, whom God hath
created of an excellent
forme, each part answe-
ring the due proportion
of another, should by a
fantasticall habit make
himselfe so ugly, that
one cannot find amongst
all Gods creatures any
thing like him ? One
man, though not resem-

D bling

bling another in shape or face, yet for his rationall soule is like another: but these fashionists have (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behaviour : cringing, shrugging, starting, and playing the fantastiques every way : So that they may truly fay when they are fashionable , that they are not like other men: and I believe wise men will not be sorry for it. For who would

would be like them?

I desire thee for Gods sake shunne this vanitie, whether thou be sonne or daughter. If a daughter, I confesse thy taske is harder, because thou art weaker, & thy temptations to this vice greater, for thou shalt see those whom perhaps thou shalt thinke lesse able, exalted farre above thee in this kinde, and it may be thou wilt desire to be like them, if not to out-goe them. But beleeve and remember that I tell thee, the end of all these vanities is bitter as gall.

D 2 Oh,

Oh, the remembrance
of mis-spent time, when
thou shalt grow in years,
and have attained no o-
ther knowledge than to
presse thy selfe ! When
thou shalt see halfe, per-
haps all thy time spent,
and that of all thou hast
sowed, thou haft no-
thing to reap but repen-
tance, late repentance,
how wilt thou grieve ?
How wilt thou accuse
one folly for bringing
in another : and in thy
memory cast over the
cause of each misfortune
which hath befallne thee,
till passing from one to
another, at last thou fin-
dest

dest thy corrupt will to
be the first cause, and
then thou wilt with
griefe enough perceive,
that if thou hadst served
God when thou servedst
thy fond desires, thou
hadst now had peace of
heart. The God of mer-
cy give thee grace to
remember him in the
dayes of thy youth.

Mistake me not, nor
give your selfe leave to
take too much libertie
with saying, My Mother
was too strict. No, I am
not, for I give you leave
to follow modest fashi-
ons, but not to be a be-
ginner of fashions : nor

D 3 would

would I have you follow it till it be generall : so that in not doing as others doe, you might appeare more singular than wise : but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see, that this modest carriage will win you reputation and love with the wise and vertuous sort.

And once againe, remember how many houres maist thou give to God, which if thou spendest in these vanities, thou shalt never be able to make account of.

If

If thou doest but endeavour to doe well, God will accept the will for the deed : but if thou wilfully spend the morning of thy time in these vanities, God will not be put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull upon thee.

Yet, alas, this is but one sort of pride, and so far from being accounted a vice, that, if the time mends not before you come to understanding, you will heare a well-drest woman (for that is the stile of ho-

D 4 nour)

nour) more commended than a wise or honest, or religious woman. And it may be, this may move you to follow their idlenes: but when you have any such desire, draw your selfe to consider what manner of persons the commended and commanders are, and you shall finde them all of one batch, such as being vaine themselves, applaud it in others.

But if you will desire prayse, follow the example of those religious women, whose vertuous fames time hath not

(viii) G Power

power to raze out: as devout *Anna*, who served the Lord with fasting and prayer. *Luk. 2.* Just *Elizabeth*, who served God without reproof: Religious *Esther*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chast *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subtil sinne that can steale the

D 5 heart

heart of man, it will alter shapes as oft as the Cameleon doth colors; it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that he must be cunning who discernes it from humilitie, nay, it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one propertie that cannot change, as the common people beleeve the Devill cannot alter the shape of one foote.

It

take deepe roote in thy heart. I will returne now to my first purpose, which is, to set thee downe one day for a patterne how I would have thee spend all the dayes of thy life.

(6)

Therefore avoyding all maner of pride, make thy selfe decently ready, which being done, retire to a place alone, where humbling thy selfe upon thy knees, againe renew thy pray-
ers, humbly confessing, and earnestly desiring forgivenesse for all thy finnes,

sinnes, and use Doctor Smiths morning Prayer, than which I know not a better, nor ever did I finde more comfort in any.

In advising you to a set forme of prayer, I doe not prohibit conceived prayer, but humbly beg of **G O D** to give you grace to pray often out of your own meditatiōs according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliver my opinion, that then a set forme of prayer is most necessary: my reason

son is, that your servants being used to it, are alwayes ready to goe along with you in their hearts word for word, as you pray, and continuance makes them to understand every word, which must needs cause greater devotion, and give more life to the prayers.

(7)

When you have finisched your private prayer, be sure that you absent not your selfe from publike prayer, if it be used in the house where you live: which ended, goe and use any lawfull

re-

recreation, either for thy profit or pleasure, and from all these exercises reserve a time to sit downe to some good study, but use that most that may make thee greatest, Divinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serve me, faith Christ, him will my Father honour. If *Mordecay* were thought so highly honoured by *Abashnerus* for a little gay trapping, what shall be don to him whom God will honor?

There-

Therefore if thou desirest honour, serve the Lord, and thou art sure of it. If riches be thy ayme, Saint *Paul* assures thee, that *Godlineſſe* is *great gaine*. If thou covet pleasure, set *Davids* delight before thine eyes, *I have had more delight in thy testimonies than in all manner of riches.* *Pſal. 119*
And in the 92. *Pſalme* he faith, *Thou Lord hast made me glad by thy works.*
In the 4. *Pſalme*, *Thou hast given me more joy of heart,* &c. And reading the 91. *Pſalme*, thou shalt see what manner of blessings they are that God makes

makes his children merr-
ry withall. And when
thou hast once fixt thy
heart to this study, it
will be so sweet, that
the more thou learnest,
the more thou wilt de-
sire, and the more thou
desirest, the more God
will love thee. Thou
wilt study so well in pri-
vate, and practise it in
all thy actions publike-
ly, thou wilt weigh thy
thoughts so even, that
thy words shall not be
light, and a few lines
I will use to perswade
thee to be advised in thy
words.

(8) Though

(8)

Though it is as much to say, Remember thy Creator when thou speakest, as if I could use the exhortations, and tell thee all the perils that belong to speech, yet so apt are we to forget GOD in our foolish talke, that sometimes wee by our discourse would make Gods of our selves. Therefore it will not be amisse to receive a few instructions, though weake, from me for ordering thy speech.

The morning I have dedi-

dedicated to meditation, prayer, good studies, and honest recreation. The noone time is most used for discourse, it being all a man can doe while he eates, and it is a time wherein a man ought to be carefull of his speech, having before him God's good blessings to refresh his body, and honest company to recreate his minde, and therefore ought to be no way offensive in his speech, either to God or good men. But most especially take heed that neither heedlesnes nor earnestnesse

nesse in thy discourse,
cause thee to take Gods
holy Name in vaine,
but alwayes speake of
him with reverence and
understanding.

Next, let not thy
neighbour suffer in thy
speech, but be rather si-
lent than speake ill of a-
ny man, though he de-
serve it. And that thou
maist doe thus, observe
this rule ; whensoever
thou hearest one ill spo-
ken of, before thou se-
cond it, examine thine
owne heart, and it is ods
but thou maist finde in
thy selfe, either the same
fault, or a worse than
that

that he is accused for. So thou shalt be forced either to mend thy selfe, or not to cōdemne him.

Also shunne multiplicite of words, and what thou speakest, be sure to understand fully, for it is a grating to the eare to heare a man talke at ran-dome. If thou desirest to better thy selfe, modestly aske a question of those whom thou seeest to have knowledge to resolve thee, and be lesse ashamed to confess thy ignorance, than by hold-ing a foolish argument, to betray it. And ever avoyd that scornefull fa-shion

shion of questioning a man, who, thou knowest, cannot make thee a satisfying answer: neither make a scorne of his ignorance, for be assured hee knowes something that thou dost not know.

If God have given thee a readie wit, take heed thou abuse it not. At no time maintaine arguments against the truth, especially in sacred or morall matter: for it is hard to doe it without offending the **G O D** of truth; and by it thou maist harme thy weake brother, but the greatest harme will be thine

E owne,

owne, when thou commest to give account for thy idle words.

In thy mirth shunne such jesting as may make thee offensive : scoffing becomes not a Christian. Prize not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest have blessings multiplyed upon thee, let no speech passe from thee that may grieve chaste eares. How hatefull is obscene speech in rude people : But it makes one of gentle birth odious to all honest

nest company. Salomon
sayes, A wise man conceales
knowledge, but the heart of
a foole publisheth foolishnes,
Prov. 12. 32. and he that
keepeth his mouth, keepeth
his life, 13. 3. and in the
14. 5. The lips of the wise
preferre them.

To conclude, let thy
tongue and thine heart
goe together, hate dissimu-
lation and lying, and
G O D will love thee,
which I humbly begge
of him.

(9)

If thou keepe thy
thoughts holy, and thy
words pure, I shall not
E 2 need

need to feare, but all thy actions will be honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leave thee alone, till thou come to thy journeys end.

First, then be carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee: remember that Gods eye is alwayes open, and thine owne conscience will be witnesse enough against thee.

Next, be sure that no action of thine may be a
scan-

scandal to thy professi-
on, I meane, to the pro-
fession of the true Reli-
gion. This indeed is as
much as to say to thee,
Eschew evill. For there
is not the least sin thou
canst doe, but the ene-
mies of truth will bee
glad to say, **Loe,** this is
one of them that profes-
ses God in his mouth,
but see what his life is.
Therefore a great care
ought a Christian to
have, especially those
whom God hath set as
lights in his Church.

Whatsoever thou art
about to doe, examine it
by Gods Commandments:

E 3

ments; if it be agreeable to them, goe on chearefully, & though the end answer not thy hopes, never grieve nor grudg, but be glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that love God: And though it appeare a crosse, be assured it is a blessing. Therfore make right use of it; examine thy selfe what sinne thou hast committed that may challenge that punishment, repent of it, and reconcile God unto thee, bearing thy crosse

crosse with patience, and
doubt not he that depri-
ved thee of thy hope to
try thee, will (if thou
beare it well) give thee
as great or a greater blef-
sing than thou hopeſt
for. But if thou ſhalt
finde that thy attempts
will not endure that try-
all, breake from them,
and tell the Devill in
plaine termes, thou haſt
a light to diſcerne his
ſnares by, and therefore
ſcorneſt to be his ſlave:
For beleeve mee, my
childe, iſ thou ſhalt out
of any worldly reſpect
doe a diſhonest act, it
may be thou maift thrive

in it a while, but the end
is miserable. Oh, the bur-
then of a wounded con-
science who can beare?

If thou seest others
thrive and grow great in
such courses, reade the
73. *Psalme*; there thou
shalt see, *David* himselfe
confesses, his foot had
well-nigh flipt when he
saw the prosperity of the
wicked; He describes all
their felicities, but at the
last, when he went into
the Sanctuary, he found
what their end was, how
they were set in slippery
places, &c. and then he
cryes, *Whom have I in
heaven but thee? And I
have*

have desired none in the earth with thee. Alas, all their labour is but to build a paper-house upō the sand, which though it be never so glorious to looke upon, a small tempest will shatter it. When if thou lay the foundatiōn of thy happinesse upon Christ the Rocke of thy salvation, and build it with zealous service of him , according to truth, then though the floods beat against it, and huge tempests threaten it, thou needest not feare, for thy walls will stand fast and thy foundations will secure thee.

It were enough to per-
swade any man to be ho-
nest, if he would consi-
der the day of affliction,
and store up the comfort
of a quiet conscience a-
gainst it came: for onely
that discernes the pati-
ent *Job* from despairing
Cain. *Cain* hideously
cryes out, his punish-
ment is greater than he
can beare. *Job* sighes
forth, *Loe, though he slay
me, yet will I trust in him.*
Indeede, till affliction
comes, the worser sort
of men appeare to be the
happiest, but then the
chaffe is soone knowne
from the wheate : the
good

good man knowes his
crosse is good for him,
beares it patiently, and
casts his care on Christ,
his heart knowes no re-
pining, nor his tongue
other complaining, but
*Shall I receive good from
God and not evill?*

On the contrary, when
affliction fals upon those
who have laid their soun-
dation on the sand, alas,
they have no comfort,
they are either ashamed
or besotted, they cannot
finde GOD, nay, they
will not seeke him : but
in stead of seeking coun-
sell from him, they are
not ashamed (with for-
saken

saken Saul) to implore the Devill. What doe they lesse, that seeke after Witches for lost goods, cure for themselves, their children, or cattell? I hope there are but few of these: but I know, where God is once forsaken, man is apt to fall into the depth of sin. It is grace, meere grace, that preserves God's Children from these dangerous fals, of which grace, I beseech Al-mightie God make us all partakers.

And to conclude, how I would have thee square thine actions, whatsoe-
ver

ver thou doest, remem-
ber that thou art in the
presence of God, (who
will expect an account
from thee) so thou wilt
not dare to do evill, and
thou wilt doe it cheare-
fully, because thou art
sure it pleases the Lord,
who fees thy willing-
nesse, and will not leave
thee unrewarded.

The vices most reig-
ning in these times, I
must particularly advise
thee to shun: first, swea-
ring. For Gods sake, let
your communication be
yea, yea, and nay, nay,
for what is more (saith
Christ) cometh of evill.

Keepe

Keep not company with a swearer, lest custome make thee forget how great the sinne is, and so by little and little, thou maist get thy selfe a habit of it. Reprove it in thy friend, if he will brooke reprooфе: but it is to no end to reproove a scorner: Rebuke not a scorner, lest he hate thee, but rebuke a wise man, and he will love thee,
Prov. 9. 8.

Alwaies keepe a watch before thine owne lips, and remember that thou needest not sweare, if thou dost not accustom thy selfe to lye. For if thou

thou useſt to tell truths,
thy word will be as cur-
rant as thy oath. I hope
thy calling (if God hath
made thee a man) will be
of authoritie to reprove
this vice in other, & not
to delight in it thy ſelſe.
If thou beſt a daugh-
ter, remember thou art
a Maid, and ſuch ought
thy moideſty to be, that
thou ſhouleſt scarce
ſpeake, but when thou
anſwererſt : thou art
young, ſpeake if need
be, and yet ſcarfly when
thou art twice asked,
Eccles.32.8. Whatſoever
thou be, thou haſt a cal-
ling, which thou muſt
not

not dishonour : thou art a Christian, and Christ cōmands thou shalt not sweare at all, *Mat. 5.34.*

The next vice too too common in this Age, is Drunkennesse, which is the high-way to hell : a man may travell in it from sinne to sinne, till the Devill shew him he can goe no further, as a Traveller from Inne to Inne, till he come to his journeys end. Oh thinke how filthy is that sinne that makes a man a beast all his life, and a Devill at his death. *Salomon askes, To whom is woe? to whom is sorrow, to whom*

whom is strife, to whom
is murmuring? to whom
are wounds without
cause? and to whom is
rednesse of the eyes?
And in the next Verse
answers, Even to them
that tarry long at the
Wine; And to the end
of the Chapter, sets forth
the miseries occasioned
by this vice, *Prov. 23.*

That thou maist avoyd
this sinne, be carefull in
the choice of thy friends:
for it is they that will
betray thee to this sinne.
Never make choyce of
a Drunkard to thy com-
panion, much lesse thy
friend. For our King-
dome

dome hath of late affor-
ded more examples of
those who have beene
slaine by their friends in
a drunken quarrell, than
those that have falne by
the enemies fword: and
how unfit is he to be a
friend, that when thou
shalt have need of his
counsell, will have his
head, in stead of wise-
dome, fild with Wine,
and adde rather grieve
than comfort to thy ne-
cessities ? And againe,
what secret thou shalt
trust him with, thou
maist be sure shall be vo-
mited forth, and all thy
comfort must be, He did
it

it unwillingly, when he knew not what he did. Thus thou seest, to be a Drunkard, is to be a man unsit for Gods service, or good mens company. I beseech God give thee grace to detest it.

Next, I must exhort thee from a sinne, that I cannot name, thou must search thine owne heart for it. It is thy darling sinne, that which to enjoy, thou couldst resist all others, at least thou thinkest so. But doe not harbour it, search diligently for it in thine own nature, and when thou hast found it, cast it headlong

long from thee. It is thy soules subtil betryer, and all thy other sinnes depend upon it. There is not so much danger in all the rest that thou contentest with, as in this one, that thou art loth to call a finne. Thy other sinnes are like a rebellious multitude in a Common-wealth, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see all thy other sinnes dispersed as an army of fearefull Rebels, when they heare their great Leaders head hath kist the blocke.

(10) When

(10)

When thou hast spent
the day in religious and
honest exercises, in the
evening returne againe
to some good meditati-
on or study, which con-
clude with prayer, com-
mending thy selfe to
God, and so shalt thou
joyfully goe to thy sup-
per ; which done, and
the time of rest come,
as thou begannest in the
morning, so shut up the
day with humble thanks-
giving for all the bene-
fits that day received,
heartie repentance for
all thy sinnes commit-
ted, naming and bewai-
ling

ling them. For thou know'st not if thou repenteſt not to night, whether thou ſhalt live to repent to morrow. And though thou were ſure of it, yet the oftner thou makeſt even thy accounts with God, thy ſleepes will be the foun-der, & thou ſhalt awake with a heart full of joy, and ready to ſerve the Lord.

Lastly, commit thy ſelfe, and all that is thine to God in zealous pray-er, uſing Doctor Smiths evening prayer, and his morning : both which though they be for a fa-mily,

mily, yet are they easily reduced to a private mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the sixe dayes thou hast to labour in, that thou maist be ready to celebrate the Sabbath, to which there belongs another *Remember*.

(ii)

Remember that thou keepe holy the Sabbath day. This dutie so often and earnestly commended by God himselfe in the Old Testament, so

con-

confirmed to us in the New, by the Resurrection of our Saviour, in memory whereof, it is called the Lords day, and perpetually celebrated by the Church, yet in these dayes, as if wee neither had part in the Creation, nor Redemption of the world, too many keepe no Sabbath, or at the most but a shaddow of a Sabbath. Where almost can wee finde one that will lose a good bargaine rather than make it on the Lords Day? or that will bridle his owne desires to sanctifie that Day?

Seeing

Seeing therefore this danger, in which thou maist easily be entraped by the Devils subtily, and following the multitude: I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I pray thee marke well the fourth Commandement, *Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daugh-*

F ter,

ter, thy man-servant, nor
thy maid-servant, nor thy
cattell that is within thy
Gate: For in six dayes the
Lord made Heaven and
Earth, the Sea, and all that
is therein, and rested the se-
venth day, wherefore the
Lord blessed the seventh
day and hallowed it.

If thou wilt be wonne
to the due observation
of this day as an obedi-
ent servant, see GOD
commands, Remember
that thou keepe holie the
Sabbath day. If as a lo-
ving and dutifull sonne,
see how GOD perswades
thee, by equitie, groun-
ded upon his own boun-
tie

tie to thee: He hath given thee six dayes to doe thine owne workes, and he requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day give thy selfe to his service? Lastly, if thou wilt learne how to serve him as a good scholler, he teaches thee an admirable way, both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, He made the whole world in six dayes, and he rested the seventh, wherefore he blessed it.

F 2 See-

Seeing God thus commands thee by his power, persuades thee in his mercy, and teacheſt thee, both by rule and his owne most gracious example, how canſt thou be ſo devoyd of grace, nay of reaſon, as not to obey ſo just a Maſter? ſo merciſfull a Faſher? ſo gracious a Teacher? If thou make not a conſcience of keeping this day, howſoever a dull ſecuritie may poſſeſſe thee to flatter thy ſelfe, thou indeed makeſt conſcience of nothing. For I am perſwaded, iſt thou canſt diſpenſe with thy ſelfe

selfe to prophane this day, either for thy profit or pleasure, thou wilt not sticke upon the like occasion, to breake all the rest of the Commandements one after another.

Therefore, for Christ's sake be watchfull, that the Devill deceive you not, nor none of his instruments draw thee away from this dayes dutie. He is alwayes busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will provoke thine eyes to
F 3 sleepe,

sleepe, he will send heavinessse and dulnesse to thy heart, and perhaps paine to thy body, if he can so much prevaile: any sleight, any tricke to stay thee from GOD's house, and from the Congregation of his people, hee will surely use, and he will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the time in such Christian exercises as are infinite-ly good at other times. But I once heard a religious Preacher affirme,

(and

(and I beleeved him)
that those who had abi-
litie of body to goe to
Church, and yet out of
any evill disposition (for
good it can hardly bee)
absented themselves ,
though they prayd ,
they were not heard .

It behoves thee by
how much greater his
practices are against thee
that day , so much the
more to fortifie thy selfe
against him : at no hand
let him stay thee from
the Church , there God
hath promised to bee
present , and there he is .
Darfst thou then , silly
wretch , absent thy selfe

from him? I know, thou darest not. Goe then with a heart prepared to pray by prayer, and going, meditate on Gods great mercies in the creation of the world, his great mercy in redeeming it, and mingle with thy meditation, prayers, that may apply these great blessings to thy selfe.

So approach and enter, with reverend and fervent zeale, the house of God, and throwing away all thoughts, but such as may further the good worke thou art about, bend thy knees and heart

heart to God, desiring
of him his holy Spirit,
that thou maist joyne
with the Congregation
in zealous prayer, and
earnest attention to his
Word preached. And
tho perhaps thou hea-
rest a Minister preach,
as thou thinkest, weak-
ly, yet give him thine
attention, and thou shalt
find that he will deliver
something profitable to
thy soule, either that
thou hast not heard be-
fore, or not markt, or
forgotten, or not well
put in practise. And it is
fit thou shouldest be of-
ten put in mind of those

F 5 things

things concerning thy salvation.

Thus if thou spend thy time at Church, thou wilt be ready to give thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meate be never so wholesome, and the appetite never so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proves more dangerous. So the Word, if after hearing it be not digested

digested by meditation,
it is not nourishing to
the soule. Therefore let
the time thou hast to be
absent from Church, be
spent in praising God,
praying to God, and ap-
plying to thy selfe what
thou hast heard. If thou
hast heard a sinne repro-
ved that thou art guiltie
of, take it for a warning,
doe it no more. If thou
hearest of a good action
which thou hast over-
slipt, strive to recover
time, and resolve to put
it in act. Thus by practi-
sing what thou hearest,
thou shalt bind it to thy
memory, and by making
it

it thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true observation of the Sabbath: If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thy owne waies, nor seeking thine owne will, nor speaking a vaine word: Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage

heritage of Jacob thy Father, for the mouth of the Lord hath spoken it,
Isaiah 58. 13.

It is wonder to see how often G O D hath commanded this one Commandement, and yet how slacke wee are to keep it: *Exod. 31.* from the 12. Verse, is all commanding this: againe in the 34. 21. and divers places more.

Learne then to prepare thy heart early for this day, which if thou observest well, God will blesse thee and thy labours all the weeke. Thus farre I have endeavoured

voured to exhort thee
to thy dutie towardes
G O D.

(12)

Of which, the honour
due to thy Parents is
such a part as cannot be
separated: for God com-
mands it, *Honour thy Fa-
ther and thy Mother*, it is
the first Command-
ment of the second Ta-
ble, as, *Thou shalt have
none other Gods but me*, is
of the first: Idolatry be-
ing the greatest sinne a-
gainst God, and disobe-
dience to parents, being
the ring-leader in sinnes
against man, we are first
warned

warned of them, as if in case we should fall into them, it were too late to avoyd the other. For if wee once become in heart Idolaters, it will be no hard inatter to be a bower downe to an Image, to abuse Gods holy Name, and to profane his Sabbath: So, if we dare disobey good Parents, at that breach, theft, murther, adultery, falsenesse, covetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table: for

as

as thou canst not be idolatrous without breaking all the rest: so thou canst not be a swearer, a disobedient childe, but thou art a murtherer, a double one: first, of nature in thy selfe, which if thy wicked purposes doe not smother, will of her selfe breake forth into that dutie. For an example, the story of *Aeneas* shewes how much it was observed by them that received not the Commandement from Gods owne mouth, as did the *Jewes*, yet hee exposed himselfe to all dangers rather than he would

would forsake his father.
Secondly, thou art a
murtherer of thy father,
who having stored up all
his joy in thee, hath by
thy disobedience his
gray head brought with
sorrow to the grave:
which God forbid.

And what difference,
shall I say, is there be-
twene a disobedient
childe, and an adulterer?
the one forsakes her, by
whom he giveth being
unto others; the other
despiseth those from
whom he had his owne
being. Truly, this is a
fearefull adultery, and
sinne is a craftie strum-
pet,

pet, shee will allure thee
and delude thee.

Againe, in being dis-
obedient, thou art a
theefe, an impudent
theefe, for thou doest
not only secretly steale,
but openly detaine the
honour, reverence, and
obedient dutie, which
all the world can wit-
nesse is thy Fathers.

And how wilt thou
avyd being a false wit-
nesse: will not one sinne
draw on another: Wilt
not thou be ready to
excuse thy unnaturall
obstinacy, by throwing
calumnious aspersions
on thy parents, giving
thy

thy tongue leave to lie
against thy conscience ?

And lastly, (Oh hor-
rible !) how easie a step
is it to covet what thou
thinkest thy parents life
too long detaines from
thee ?

Thus thou seest in be-
ing disobedient , thou
breakest six Comman-
dements , from which
outrage , I beseech Al-
mighty GOD preserve
thee , and give thee grace
to be obedient to him ,
and to thy parents . I am
sure thou hast a Father ,
who will never com-
mand thee any thing
contrary to the Com-

man-

mandements of G O D .
Therefore I have no
need to speake to thee,
how far a Father ought
to be obeyed : but hum-
bly desire of G O D to
cōtinue him in his good
desire with long life,
that he may bring thee
up in the feare of the
Lord, and to give thee a
heart ready to imbrace
all religious learning.

(13)

The nexte dutie equall
to this, thou must per-
forme to all the world
in generall, Doe to all
men as thou wouldest
they should doe unto
thee.

thee. This is the Commandement our Saviour gives us: Love one another: by this we shall be knowne to be his, if we love one another as hee bath loved us.

Yet of all that is commanded us, there is nothing more contrary to our wicked nature, than this loving our neighbour as our selves. Wee can with ease envy him if he be rich, or scorne him if he be poore: but love him: Nay, the Devill hath more craft than so. It were hard for him if men should once begin to love one another: there-

therefore he useth all art to stirre dissention among as many as he can, and to mix love with dissimulation.

To avoyd this, consider well that God is the Author of peace & love, and that strifes and contentions proceed of the Devill. Then if thou beest the childe of God, doe the workes of God, love thy neighbour as he hath commanded, lest thou provoke our blessed Saviour, when he shall see that marke of the Devill, malice in thee, to say as once to the unbelceving Jewes,

You

You are of your Father the Devill, and the lusts of your Father will you doe, Job. 8. 44.

Oh take heed thou offend not God thus grievously, that he shall disclaime thee as none of his, because thou dost not love those that are his.

This, if well weighed, were enough to make every man charitable, if it were onely for feare to hate whom God loved. But to beleeve or judge that God should hate where thou doest, were such an impious uncharitablenesse as a good

good Christian must
needs tremble at. God
hath given thee no au-
thoritie to judge any
man, but he hath com-
manded thee to love
thine enemy; Love your
enemies, blesse them
that curse you, do good
to them that hate you,
and pray for them that
hurt and persecute you,
that you may be the
children of your Father
which is in Heaven,
Math. 5. 44.

A man may find wayes
enow to possesse the de-
vill of his soule, but none
with lesse pleasure to
himselfe than this: he
may

may sell it, as did Judas, to satisfie a covetous desire : he may lose it, as does many a lazy man his worldly estate, because he will not trouble himselfe to looke over ati account of his fortune, he finkes ere he thinkes of it, so fares it with a negligent Christian. Thirdly, he may pawnie it, like a foolish unthrift , who pawnes that which shoulde keepe him all his life, to purchase a gay toy which shall serve him a day or two : so doth he that pawnes the rich jewell his foule to the griping usurer,

G usurer,

usurer, the Devill, for pleasure; haply he means one day to redeeme it, but runnes on his selfe-pleasing course, till the use hath devoured the principall, and his unmercifull Creditor hales him to a dungeon, where he has time for ever to bewaile, not onely his present misery, but the losse of infinite happiness.

These are strange enough, that a man should sell eternitie of joy for wealth, or sleepe away the time wherein hee might make such a purchase, or payne an inc-

stima-

estimable treasure for things not worth esteeme. But yet they are all better than hee that gives away his soule for nothing, as doth the envious man. The covetous gets riches, the slothfull ease, the wanton pleasure, but the hater of his brother gets nothing (no not in present) but torment, fretting and vexation: he is not the fatter for his meat, nor doth he rest though he sleepe; yet he for whom or against whom he thus toyles, his spirit, haply, eats, sleeps, and laughes at his enviers folly, or

peradventure pities him.

The more easily to avoyd this sinne, consider well the disprofits of it. Reade in the first Epistle of S. John, 3. Chap. 14. & 15. Verses, and in the 4. Chap. the 8, and the 20. Verses: reade the 13. of the first to the *Corinithians*; there S. Paul shews, that without charitie even spirituall graces are of no worth. As the want of it brings infinite misery, so the possession infinite joy. By charitie wee performe our Saviour Christ's commandement, who often requires this of us, as if he should

should say, I have satisfied my Father for all the Commandements that you have broke: Now your task is easie, I leave you nothing to doe, but to love one another: doe this, and you doe all. By it we fulfill the Law, *Rom. 13.8.* and *10.* verses. By it wee abide in the light, *I Joh. 2. 10.*

Is it possible, when these are well weighed, that any man should be so madde as to beare an uncharitable heart about him, or so foolehardy to harbour a spleene that shall hazard his salvation: Can we be so cruell

to our selves, as to deny Christ one Commandement? For all his love to us, he reputes but this testimony of our love to him, which wee cannot choose but performe if we do love him. Therefore take heed if thou feele any malice toward thy brother, be sure thy heart is not upright toward God. So root it out from thy heart, that no sting of it be left: for it will grow faster than *Jonahs Gourd*.

Answer me not with, flesh and bloud cannot doe this: I know it. But if thou desire God to

give thee his holy Spirit, thou shalt be strong to suffer, and ready to forgive. Thou must not in any thing be subject to the flesh, for the wisdom of the flesh is death. But alwayes make the Spirit thy guide, for there is life and peace.

The Devill would desire no greater advantage than that thou wouldest trust thy soule to the discretion of thy corrupt flesh, he would soone inveigle that to betray thee. But when thou hast put thy selfe under the Spirit, submitting thy will to the will
and
of

of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, & that is this; if I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly, if you remember, Christ hath suffered more for you, than it is possible for you to suffer: yet he never reviled any of his enemies, nor strake his persecutors, but prayed for them. And his example teaches all that love him

him to doe the like. He
wills you to turne the
left cheeke to him that
smote the right, to give
to him that takes from
you, and to goe with
him that compels you.

But these are strange
rules for a generous spi-
rit in these times, nay,
sure if I be strucke, I must
strike againe, else I am a
coward. Indeed as for
giving, if it were to one
that would desire it at
my hands, I had rather
give a fragment of my
right than goe to Law :
but if he will not sue to
me, Ile spend all I am
worth, ere I yeeld : Or

I would goe out of my doore to shew a man his way : but I would faine see who could compell me. I mary, this is the right straine ; but now looke with a considerate eye upon this custome of the world, and the former commandement of Christ, and thou shalt finde them just opposite.

Therefore take heed, and let it be thy chiefe care, never to prize thy reputation with men e- quall to the salvation of thine owne soule. But if thou desirest to keepe thy credit unblemished, serve God with an up-right

right heart, and doe nothing to any man, that thou wouldest not bee content he should doe unto thee. Open thy hand to the poore according to thy abilitie, meddle not with other mens occasions; but where thou maist doe good; and hast a calling to it. And if it be in thy power to hurt thine enemy, let it passe, doe him good if thou canst, and boast not of it; hee that seest thee in private, will openly reward thee.

Lastly, let thy heart be kept alwayes in awe of this want of charitie,

bv

by continually remem-
bring that thou hast of
thy Saviour no other
forme of prayer to de-
sire forgivenesse for thy
selfe, than that wherein
thou covenantest to for-
give others. All the o-
ther petitions wee pre-
sent unto God absolute-
ly, onely this is condi-
tionall, He forgive us,
as wee forgive others.
Our Saviour hath caught
us no other way to do
this, and in the 18. of
Matthew, he shewes, God
will no otherwise grant
it.

Sine fine finis.

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